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Hope College

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**Repository citation:** Hope College, "The Anchor, Volume 4.02: November 1, 1890" (1890). *The Anchor: 1890*. Paper 9.

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**Published in:** *The Anchor*, Volume 4, Issue 2, November 1, 1890. Copyright © 1890 Hope College, Holland, Michigan.

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# THE ANCHOR.

## HOPE-COLLEGE

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"Spera in Deo."—Ps. XLII: 5.

VOLUME IV.

HOPE COLLEGE, HOLLAND, MICH. NOVEMBER, 1890.

NUMBER 2

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### College Societies, etc.

ULFAS CLUB (Dutch) meets every Monday evening at 7 o'clock in V. V. H.

President, ..... H. Veldman.  
Secretary, ..... A. Oosterhof.

MELIPHONE SOCIETY, meets every Monday evening at 7 o'clock in Grammar School building.

President, ..... G. Filkkema.  
Secretary, ..... S. Van den Berg.

PRAYER MEETING, every Tuesday evening at 7 o'clock, in G. S. B.—All are welcome.

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THE COLLEGE LIBRARY is open every Wednesday and Friday afternoon at 1 o'clock P. M. Free reading room.

**T**HANKSGIVING.—We are thankful that December comes after November and that Dec. 31 terminates our domination over our sheet ANCHOR; then we'll slip cable and be free once again. We do not wish to frighten our successors, but simply to imply that seven or eight hours of sleep will do no more harm to us than to common ephemerals.

But, seriously, what reasons has HOPE COLLEGE to feel thankful? Many.

We are thankful for the foresight, determination, and noble spirit of the founders of HOPE. True, the spirit of founders is not always the spirit of an institution; neither is every part of a building of like material as its foundation; but every foundation, in its depth, breadth, and strength, determines largely the height and strength of the superstructure. Hope and expectation feed on the past. Of course, discord is always eliminated by distance; but, leaving one's proneness to hero worship out of account, was there not noble purpose and highest patriotism and determined, prayerful zeal necessary in order to plant HOPE COLLEGE upon nothing greater than hope? Yes! And yet, perhaps, to those men of faith their hope seemed as tangible as is the object of their prayers to day.

We are thankful that we are full-blooded Dutchmen, most of us. There is present in Dutch blood a certain veneration for the past, with its leaders and endeavors, which makes an American birth none the less honorable, and helps us to appreciate the former struggles of HOPE COLLEGE and awakens a sympathy and love for its present aspect which will ripen into an enduring love of *Alma Mater*.

We are thankful for the Christian influence of HOPE,—yes, of hope in the abstract too. It has been said that Hope College lives upon hope. Even if true, what of it? Is it not better for a Christian Institution to be sometimes compelled to rely upon God with a daily faith and hope, than to fall into danger of relying upon a large endowment? Don't we want an endowment? Oh, yes; only, the lack of it *may* be a greater blessing than its possession. But this very doubt on our part determines our duty: we must go ahead and trust God to stop us if necessary; not stop and trust God to set us a-going. We're not thankful for poverty, but let us be thankful for the blessings which a necessary poverty can bring.

We are more directly thankful that no student need leave college without a developed Christian character. The brightest and warmest spot in the recollections of many an alumnus is the students' prayer meeting and Y. M. C. A. meeting.

We are thankful for our history. Clergymen, physicians, lawyers, statesmen, professors, and intelligent citizens, were not the only ones graduated. Awaken-





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ing Japan, stagnant China, polluted and conceited India, manacled Africa, the desert civilization of Arabia, and the Egyptian darkness, have not appalled the little but consecrated band of missionaries who have chosen what friends may call a living death, but which to them presents the only condition of a happy life.

We're thankful for our future. It's no use to be always viewing the future through a mist, generally the result of our own choleric nature. Tear it aside, boys, and see: the President's house completed and no longer an illustration of Luke 14: 28; our library in a proper, fire-proof building and the long-expected library catalogue distributed; a good gymnasium; a well equipped laboratory, where chemicals need not blush because of the oft reiterated accusation, "They've lost their virtue, I guess".

**SOME TIMELY ADVICE.**—Since the elections are now over, let us take to more thorough work, boys. Let us control our intellects, think more and talk less for the rest of the year. Losses must be repaid. We have frittered away some golden moments which might have placed us a step higher on the ladder. Carry this with you till the next elections: be unbiased, be unprejudiced; discriminate between fact and opinion. Let us be henceforth more regular, more constant. Intellectual strength and individual powers are not acquired in one week; they are the result of work and conquest. Think, and you will live. Growth must accompany life. Take an inspiration from the books on your shelf. Regard them as living men, watching your every movement, rejoicing at your conquests, bewailing every moment that passes unimproved. Never let them see you tossing your pencil or keys to the ceiling or making pictures on your slate when you have failed to solve your problem. No idle moments and no idle pennies is a golden rule.

Do not be too critical. If you do not "understand" your author, it shows by how much you are still his inferior. If you think your instructor is "rigid", see how much you can profit by his thoroughness. Perhaps a change of view will help you. Do not attempt to deceive your teacher. Make individual benefit your sole aim. If you think your course is too "full" to enable you to make the required number of calls, do but consider that "knowledge is the principal thing." A wide range of knowledge will give you a vast compass of thought. You will never obtain too much of it if you only quicken what has become yours. A healthy brain, a great and noble mind, well-replenished, will give you the company of the great and good of all ages. How deep some of the ancients would drink from the Pierian spring, were they alive to-day. A threshing-machine retains nothing what is thrown into it. The straw is thrown out at the rear end; the kernel falls through the bottom and men carry it off. Let your mind be not thus. Feed it with noble conceptions and noble deeds will follow.

To new students we would say, do not try to be the "popular man" of the institution. Good qualities are more desirable. The older students keep an eye on you and their respect for you will increase or decrease according as your conduct may be. Furthermore, do not try to be the center of your class, presuming to be informed on all matters, the champion in argument.

Do not try to be the funniest in the class, who can cut the most capers, create the most laughter; for in this clowns are fully your equals. Do not be too hasty in choosing your nearest companions: for aught you know you may be fast becoming the best friend of the worst man in the institution.

**SUCCESS.**—The problem of success in life has indeed become a difficult one, and it may be well to gather a few hints and observations for its solution.

There is no royal road to success. True success depends largely upon ourselves. The discovery and pursuit of one's natural inclinations, in due season, often lays the basis of a successful life. As for instance, a born musician would make a poor scholar. Again, a young man must choose a profession best adapted to his talent, character, and genius, and then follow it with real industry together with an ardent desire to excel. Far better be proficient in one than poor in many. "Non multa, sed multum".

This, then, is the crisis. It is a step which decides the fate of him who takes it and, although they say, "Failure no longer brings with it shame and sorrow", can seldom be retraced to advantage. Here the greatest errors are committed. How often do we see a young man, wishing to satisfy the long-cherished hope of a parent or guardian, choose for his profession one against which his very nature rebels. Do we wonder at the result? No, a young man should be free to choose whatever he feels best capable of doing and considers most desirable. Here also we may say how important it is to have a definite object in view and continually apply oneself to the given object.

Our country affords us many avenues leading straight to the goal of success, especially regarding educational advantages. We are surrounded by trees of knowledge loaded with clusters of unforbidden fruit. "Knowledge", it is rightly said, "is a stream flowing past every man's door, in which his children may bathe to their heart's content". Surely, this enlightened age has opened the way to Success and he who travels over it has fair prospects for a life of influence upon his fellow-men.

**COLLEGE ETHICS.**—We do not believe that a college student should be the most grave and reverend being on earth, and that such a thing as a joke should never characterize his life; but when such jokes involve the loss of college property and interfere with the progress of recitations, we believe they cannot be denounced too strongly. We append a few extracts from the address of Pres. J. P. John, to the students of De Pauw University, bearing upon this subject:

"College ethics! We do not speak of college axioms, for an axiom is an axiom, in college or out of it. We do not speak of a college multiplication table, for five times five are twenty-five in the bank as well as in the shades of the academy. We do not speak of college gravitation, for a student falling from the college tower will strike the ground as hard as will the citizen who falls from the court house spire. Gravitation simply asks the question how high is the fall? College ethics! College right angles! College parallel lines! The college north star!

"I have chosen this illogical combination from the fact that there is a sentiment generally prevalent among collegemen that the combination is not illogical, but that there is such a thing as college ethics.

"Put in plain English, the sentiment which prevails in many colleges is this: To tell a lie is wrong on the street, but right in college. To cheat is wrong in the market, but right in the college. To use personal violence is wrong in a saloon, but right in a college. To boycott is wrong in Ireland, wrong even in the business circles of the United States, but right in a college. To destroy property is wrong in a cowboy, but right in a college student. To take a bellowing calf up a man's stairway, through his attic and leave it upon his roof, half frightened to death, and half frightening to death the immediate neighbors, is wrong in a town boy, but right, even manly and honorable, in a college boy. To violate the golden rule is wrong in a heathen, but right in a Christian, provided the Christian happens to have his name on the college roll. The golden rule, so beautifully exemplified by the Divine Teacher, is binding upon the conscience of the pirate of the high seas; of the liquor seller, as the young man appears at the bar for his first drink; of the Indian with his tomahawk uplifted; of the gambler in his den of infamy—but forsooth this same golden rule was not made to measure the conscience of a Christian who has matriculated in a Christian college.

"Again, to restrain a man of his liberty without cause, and to add personal violence to this restraint, is wrong, even among savages; but to tie a young man to his bed post, to shave his head, to hang him until he chokes, to put him in a perspiration and then give him a showerbath of ice water, to put him into his bed that has been saturated with water, and after all, to seal his lips with the threat of worse personal violence, or even death—this is only a huge joke. Such contemptible and criminal proceeding, it seems, is right or wrong according to the way we spell the word describing it. If we spell it as they do in the street, m-u-r-d-e-r, it is wrong; but it is all right, and a great joke, if we spell it as they do in some colleges, h-a-z-e."

Dr. John proceeds to handle without gloves the other prevalent college customs which tradition has led us to regard as privileged, and thus closes his argument:

"What is right in your college life, is right anywhere and everywhere. What is wrong anywhere else is wrong in college. The golden rule does not bend around a crooked college act. A foot is twelve inches in college and out of it. A pound is sixteen ounces in the store and in the class room. A dollar is a hundred cents on Christmas day, it is a hundred cents on examination day, and it will be a hundred cents on the judgment day."

**INDEPENDENCE.**—There is no quality in any man's character much more commendable than the quality of independence. By independence we mean, not that haughty egotism displayed by some, but that proper self-reliance, which, whatever are the outside influences, leads to careful, personal investigation, thorough consideration, judgment, and independent action.

The best of all men in every field of human activity are men characterized by this sort of independence. They are the leaders of their fellow men and in all great enterprises. They accomplish more than other men and are always respected on account of their independent thought and action. For example, one teacher is so far independent in the subjects he teaches that he hardly refers to the text book, but to another the text-book is his only sure support. Any student knows which of the two is the better instructor and the more respected.

Like all characteristics of our nature, this is natural to some, but only acquired by many. In either case, however, it can be cultivated and developed; and early life is the best time for such cultivation and development. Students cannot well overlook these facts. The independent student will be the independent man; but the student who rides "ponies", or allows another to push him through his translations each day, or depends on the momentum of some one else to get him through a problem in mathematics, is a poor stick in school, and the chances are that he always will be a poor stick.

It is true that no one lives to himself alone, and it is equally true that no one ought to live alone by the aid of others.

**HISTORY AND HUMPHREY.**—We hear but little of the "endowment" just now, but no one doubts that its success is assured and that its disappearance from public notice is only like a duck that has dived under water, soon to appear, perhaps where it is least expected. To the student mind it is often a matter of vague conjecture what will be done with this endowment when completed and whether they are to have a share in the distribution of the booty. If it is safe to base any conclusions upon the needs of our college, we believe that, after debts have been paid, a chair in history will be established. What mind, aspiring after a liberal education, does not wish to have a fair, general knowledge of what has happened in the world as regards the efforts of struggling mankind? What well informed mind has not this knowledge? Yet, from the force of circumstances, this branch of study has, with the exception of one year, been in comparative neglect at HOPE. We say, in comparative neglect. We say, with the exception of one year. That year was the one in which Prof. Humphrey had the department of history under his supervision.

Coming to Hope college in 1888, in one year he had made every student in the college his admirer, and ever since he has had a warm place in the student heart. It was, therefore, felt to be a very unfortunate thing when, owing to finances, the college was obliged to surrender him to the city high school. And we know that if, now, with an alleviation of financial embarrassment, there is any possibility of returning him to HOPE, the council could in no way voice the sentiments of the students better, or give them a share of the endowment, than by extending a call to Prof. Humphrey. Excellent as a teacher and a perfect gentleman, his presence in our college would be beneficial in every way.



## Thanksgiving Prayer.

To Thee, O Lord, we render thanks  
On this appointed day,  
For all the blessings granted us,  
And for the prosperous way.

Thy hand hath led us safely through  
Another prosperous year,  
Thy watching eye hath guarded safe,  
This land to us so dear.

From danger Thou hast kept us free,  
From war and every ill,  
In every part of our great land  
Peace reigns o'er vale and hill.

The farmer's products hast Thou blessed,  
From which we get our food.  
From Thy kind hand we have received  
All blessings true and good.

But as we thank Thee now, O Lord,  
On this appointed day,  
We pray Thee to be with us still,  
And guide us on our way.

Guide Thou the nation's councils, Lord,  
In everything they do,  
Grant that all the laws they make  
May have Thy honor in view.

Grant that in our prosperity,  
We may have Thee in sight.  
Thou who rulest everything,  
The nations by Thy might.

May truth and right always prevail  
In this beloved land,  
That our desire may always be,  
To be guided by Thy hand.

We pray Thee grant the things, O Lord,  
Which we do ask to-day,  
And to Thy name shall be the thanks  
Forever and alway.

W. '94.

## The Ambitious Spirit in Man.

Pride and ambition are deeply rooted in our nature. There is scope in every position of human life for the display of these qualities. Trace back the history of man and of nations to the earliest recorded periods, and you readily observe how prevalent was the principle of contending for fame. Even prior the fall, when man was yet in his holy estate, a dissatisfaction soon revealed itself. Our first parents were not content. There seemed to be something lacking. They desired to be as God, "knowing good and evil." But impulsively brave, they were not deliberately courageous. Look along the stream of time and we mark its dark waters ever widening and deepening. David, in the pride of his heart, numbered his people, and the dreadfully calamitous choice was allowed him to choose between seven years famine, three months war, or three days pestilence. Herod sat upon his kingly throne; he delivered an oration—a king's speech and more eloquent, no doubt, than royal speeches generally are made. He was arrayed in gorgeous attire. He was proud of his pomp, of his power, of his popularity. In Roman letters we read allusions to the habit of farming *latifundice*, or "broad farms", when the lords were exceedingly ambitious in extend-

ing the bounds of their possessions. To day, our civilized classes crave for preference. The desire to be wise and better and more influential is a common characteristic. It rears turrets of emulation in the heavens and builds castles in the air. The soul longs and craves for that desire. Few are content to be placed upon the lowest round of society's ladder; most people are intent only in getting above their fellows, mounting high and soaring aloft. To be great, to be first, to be the greatest anywhere, however small the little kingdom may be, to be the first minister in that realm, privileged to exercise the prerogative function of master; enabled to make persons and things and circumstances do as he likes,—is delightful, exceedingly fascinating and possesses a charm. And where once this lust is set upon self-emolument, some height of ambition, everything must give way. No obstacle is insurmountable, no task too difficult to undertake, no toils too irksome, no trials too arduous. Excited to a high degree, animated with a burning passion to gratify this spirit, the ambitious man will employ everything for his own individual profit and glory. Prominent in his mind is the attainment of rank and all else must be subservient. That such a standing is slippery is seldom realized. The regress may be a downfall, or at least an eclipse, but that thought receives very little attention. One naturally fancies that with an amount of peculiar endowment, special abilities, remarkable capacities, he is entitled to move in a high sphere and competent to remain there. But though it may be faulty in the excess of it, this spirit ought by no means to be discouraged. In itself, it is a beneficial impulse. It is the spring of enterprise implanted by nature to give motion to all the latent powers of the soul. The men whose characters have shone the brightest, appear to have been strongly animated by this passion. It made them active, earnest, full of alacrity, stirring and inspiring them to heroic and persevering deeds. If employed rightly, it is a wholesome stimulus. To be without it is a weakness, not a virtue; a negative, not a positive. Without it, the world would never have been won for man. Without it, there would be no advancement in science, literature and art. Without it, the educational and intellectual forces would be at a standstill. Without it, the farm-laborer plodding along in his simple way would attain nothing. With it, wonderful achievements have been made. It has proved an element in the well-being of the race. Man is man because he aspires. A teacher can do comparatively little with a scholar who is satisfied with the lowest position in the class. "Man ceases from his worth when he becomes content to remain what he is". Milton speaks of it as "last infirmity of noble minds". Shakespeare makes one of his actors exclaim: "If it be a sin to covet honors, I am the most offending soul alive".

A person's motive for rank is not at all to be discarded if it be void of selfishness, whose shadow so often lies across everything else. Shrewd management and artful maneuvering may be employed; but the plans adopted must not infringe upon the rights and privileges of others. The moment it disregards that principle it must be curbed and checked. The moment it gets beyond self-control—becoming self-willed, self-seeking—it must be kept under strict limi-

tations. When self is supreme, is the motive prompting effort, it must necessarily be bridled, for it will lead to strife and altercation. It is then want to array men in faction one against the other. It breathes selfishness, the worst of indolence, leading a person to direct his purposes to the advancement of his own interests without regarding those of others. It brings with it empty pride inspired by an overweening conceit of our personal attainments. Instead of feeling as a member of a great body moved by the common pulse of a common life, the individual becomes like unto a solitary cell, detached and self-concentrated. From that odious maxim so plausible in this world, "every man for himself", arises resentment, envy and other venomous dispositions.

The placing one's self forward in a confident and assuming manner is the prolific source of controversy, of party, of division. Men intensely concerned in having their own opinions established rather than the truth cannot but become haughty and supercilious, not alone disturbing social unity but destroying it. Contention springs up and hatred, whose "beginning is as the letting out of water" ensues. And how readily does it increase! What rapid progress it makes! How easily does anger arise in the heart! How easily does one, when filled with rage, give vent to provoking and passionate words! Just as when a bank that contains a large body of water is cut, or even a small opening made, the current soon forces a wider passage and a terrible inundation of the adjacent country follows, so every offront given will widen the breach, increasing its violence and wrathful indignation and durable malice. A bloody revenge will, beyond the shadow of a doubt, be the effect.

Moreover, when men once allow this spirit to pass beyond moderate and reasonable bounds it becomes unsatiable. It is very greedy, incapable of being appeased to repletion. It is something that is never satisfied. The more a man has, the more he wants. However much he gains, he still craves for greater palms. The greedy eye is never closed. The grasping hand, never relaxed. Glittering gold and glaring diamonds, power and glory, are

"Hugged by the old  
To the very verge of the chancel yard mould".

In all probability, Napoleon never longed for a scepter until he had gained the *baton*, nor dreamed of being emperor of Europe till he had gained the crown of France. Caligula, with the world at his feet, was mad with a longing for the moon; and, no doubt, when possessor of that he would have coveted the sun. Alexander, ruler of the then known world, wept because there was not another world to conquer. What, however, is deplorable in the men with such high aspirations, is that they are apt to sacrifice everything to the god of ambition. Often

"No social bonds, no public faith remains  
Unviolated".

Divine and human laws are but too frequently violated. Sacred ties are not preserved. Conscience is seared. The heart becomes hardened. Those things which should be of prime consideration are made of no account whatever. But as the old agricultural poet of Greece says: "Those who have grasped at more than their rights will find the coveted good

diminishing in their hands". Retribution will certainly come. Punishment is inevitable. Justice will get the better of injustice. The penalties will outweigh its pleasures. Sometimes the judgments will be "swift in their approach". Sometimes they are "leaden-footed". But they cannot be evaded. They move up with steady, unflinching step; their arrows are sharp; their bows are bent; they strike with unerring aim and piercing power. And they who have climbed the highest must fall the farthest.

McCormick Seminary.

GEERLINGS, '88.

## Some Important Facts Which Deserve Serious Attention.

The following extract from one of the leaflets issued by the *Students' Volunteer Movement for Foreign Missions* deserves the serious attention of every young man who has received talents and powers for the profitable investment of which he is responsible. These words are taken from the leaflet entitled, "An Appeal from China," written by Miss Geraldine Guinness, an English lady of wealth and position, who has devoted her life to the service of Christ in China.

"Glance for a moment at the map of China proper. It is divided you remember into eighteen provinces of varying size and population. Six of these that border on the sea, and one inland province, Hupeh, have been longer and more thoroughly evangelized than the remaining eleven, in consequence of their having afforded open ports, and an earlier entrance to foreigners. A very large majority, therefore, of both missionaries and converts are to be found in these seven provinces. They are populous, and of exceeding importance, and the missionaries, though comparatively numerous are just overwhelmed with the vastness of the work that opens up to them on every side.

But to pass from these, let me beg your earnest consideration of the following facts respecting the remaining eleven provinces, and their surpassing need.

At a low estimate, there must be considerably over a hundred and fifty millions of souls in the vast cities, busy market towns and thickly scattered villages of this region. To get some slight idea of how unreached these millions are, think for the present of the cities only,—the important, walled cities, the governing cities of each province,—where the cultured and ruling classes reside. The numbers of these cities, each one of which represents a populous district is ascertainable. I give them below according to latest statistics.

The province of Kan-suh has seventy-seven such cities; *seventy-two are without any missionary.*

Shen-si, possessing eighty-eight such cities, has *eighty-six without a missionary.*

Shan-si, having one hundred and nineteen of these cities, has *ninety-two without a missionary.*

Ho-nan, the dear province to which I am about to return, God willing, has one hundred and five such cities and *not one of them has a missionary to-day.*

Gan-huei has fifty-eight such cities, and *fifty are still without any missionary.*

Kiang-si has seventy-four such cities, and *sixty three are yet without a missionary.*

The vast province of Sze-cheran, out of one hundred and forty such cities, still shows *one hundred and thirty without a missionary.*



Far off Yun-nan, having eighty-nine such cities, has eighty-five without a missionary.

Kiver-chan has fifty-six such cities and fifty-four utterly unreached by the true Light.

Finally, the provinces of Hu-nan and Kwang-si with one hundred and seventy-six such cities, have as yet no missionaries within their borders.

Nine hundred and thirteen walled cities in the eleven provinces alone, to say nothing of all the other large towns and countless villages which they represent! What a sphere! What need! Nine hundred and thirteen cities without a single missionary, now on May the 1st., of this year of Grace 1890!"

ALBERTUS PIETERS, '87.

### The Points of the Compass.

In some stray bit of recent periodical literature, I have seen it stated that the word *news* does not come, as is usually supposed (Solomon's wisdom to the contrary notwithstanding) from its being something new. This authority has it, that the word was only a grouping of the four points of the compass, N. E. W. S. and was meant to show its cosmopolitan character. Why this method did not give us *wens*, *snew*, *swen*, or *ewns* instead of the more euphonious *news*, the writer did not state. Nevertheless, this new etymology strikes my fancy. It was news to me and so it will remain. Looking at it in this light, the word itself becomes a printed sheet so full of fact that even the blanket-journalism of our day might envy it; news,—from north and south and east and west. Deny it if you will but the points of the compass have made most of the news that was ever written. They have changed history; moulded opinions; organized armies; conquered nations; fashioned religion; formulated creeds; divided churches; and undermined governments. What else do we mean when we talk of Orient and Occident, of Northern Hordes and Southern Confederacy, The Eastern and Western Church, The Southern Problem, or to come nearer home,—"t Oosten" and "t Westen." And yet it is not the points of the compass that are at fault. Where was the Mason and Dixon Line when the first needle swayed in the mariner's compass or Columbus found a new West stretching from Florida to Maine? What meridian divided the empire of Constantinople from that of Rome and why did it change continually? What hand drew the parallels of separation between churches and denominations that now divide Presbyterians and Baptists? It was the pilot and not the pointings that disturbed the needle. We make our own compass and then set our needle to suit it. It is an ill-wind that blows you no good and you call it the north wind. A howling blast drives my skiff from its northern moorings to a desired haven and I sit down to write poetry on the balmy breezes of southern shores. The sun rises in splendor, but you are up too late to see it; henceforth there can nothing good come from the east. The same sun sets in purple clouds. We behold it and cry out with the American sage—"young man go West." And so it is that the points of the compass are the same from China to London and from Labrador to Patagonia—yet everywhere they are read differently.

The word *north* has a very different meaning depending not more on whether you use it correctly than where you use it correctly. The north of Dakota is not the north of Delaware. A west wind for Wisconsin or a west wind for Michigan are not even nearly enough related to be cousins. Somebody's storms are always from some other direction than our own. And this holds true of storms moral and spiritual as well as of storms physical. Your East may be my West and my North your South, both literally and logically; and then we quarrel over the compass and because of its pointings are disappointed in it or in each other. All this may be very poor logic, but then you must call it axiom, for no one can deny its truth. We read much and hear more about the voyage of life, about pilots and rudders, lifeboat and compass; shall we not spend a few moments now and then trying to understand the points of our compass and of our neighbor's compass? Is it not possible that on such wide seas we may all take different bearings, following different currents, and yet with the same *Pilot* arrive at the same desired haven?

On the other hand, even as the points of the compass have given us history, they have left a greater mystery, in this very connection. There are more than four points to a good compass. Why, when there was an estrangement between North and South, did not a stern North Western, or a balmy South Western party bridge over the difficulty? Or when East and West were at loggerheads, what prevented a South East faction and a South West party to bring the discordant elements into union? But history (at least written history) is silent on such simple weather-cock legislation! Then also, why is it that men are continually dissatisfied with even their own points of the compass? The Orient laughs at the Occident and yet complains at a legislation which keeps the Celestials in their *coolestium*. The Eastern states are haughty; the West self-sufficient. Yet all York State will turn out to attend a World's Agricultural Fair, and Boston sends a delegation to a Sioux City Corn Palace. Chicago sends its girls to Boston for culture and its berries to Baltimore for consumption. The same is true nearer home, and only those of us who do not live in glass houses may throw with stones—sometimes. All profess to carry a compass. Some men have a true needle, but one that can only point to or away from the single direction marked in their box. Their compass is section and therefore they are factional. Others may have no better needle but it sways over all the cardinal points of truth. Their compass utters the glorious maxim, "No North, no South, no East, no West," and yet it acknowledges all. The former sees something; the latter all. The former see themselves; the latter themselves as seen by others and others as seen by themselves. The one is provincial; the other cosmopolitan. The one found expression in the sectional cry of the Pharisee, "Can any good come from Nazareth?" The other was embodied in that teaching of that greatest of the Pharisees: "I am all things to all men, that I might by all means gain some. . . for there is no respect of persons with God. *What compass do you carry?*"

At sea, on S. S. Obdam, July 4th.

S. M. Z. '87.

### June.

Upon a couch of emerald she lies,  
Faint with delicious languor, stretched at ease.  
Half-hid by mists her purple draperies.  
The soul of poetry dwells in her eyes.  
Her bosom heaves with warm and happy sighs,  
That throb across the slumbering summer seas.  
And turn to blossoms on the heavenly trees—  
Bathing the world in perfume and in dyes.  
Her glowing fingers, bright with yellow gold,  
Stray lovingly among my hair. Her mouth  
Is murmuring in drowsy, dreamy bliss  
A thousand pretty things that ne'er grow old.  
And breathing forth the passion of the south.  
I laugh aloud, "Gods, what a day is this!"

JNO. DE BEER.

### Zachariah Noodle's Philosophy.

Kindness tew friends will keep 'em; an kindness tew enemies will win 'em.

Niver use power tew show it; but show power by usin' it.

A sign of prograss: whin er studint kicks hisself while readin' an ole essay.

Every man thinks that his photograph, taken five years ergo, is the picture of an ass.

Fightin' ther wind:

I. When yer argy somethin' erginst nothin. Don't throw facts or common sinse at gohsts or blowers. Both air tew etherial to hit.

II. Thinkin' yer town iz mighty good cause nobody iz in their jail; or that yer character iz good cause none find fault with it; yer fergit that others may be so bad as yerself.

Some students, printers, and others shud have two watches: one goin' by standard time, fer privit use; t'other goin' by uncertainty standard, fer special occasions.

Don't yer be so conceited as tew think that God shud have given yer ten talents. Air yer doin' somethin' with yer one?

Commin men shud have more honor. Cause fer a great man tew do er great thing is sometimes easier than fer a commin man tew do er commin thing.

Half ther joy of a blessing is in gittin' ready fer it. Half ther pain of sufferin' is taken away by bein' ready for it. Calvary waz fought in Gethsemine.

If someone at sometime does not do ther rite thing by yer, don't say, "I'm a meek man but must use ther rod of correction," an thin haul ther poor fellow thro fire an brimstone an leave him in ther ditch; allers show yer meekness in yer punishment.

Good stories is good fer children; but big folks shud allus look at the end of ther book and see how ther hero comes out or if he died. Then begin tew read from ther beginin', an if it haz lost its interest to yer, you kin know its truths imbodyed in ther story iz not wurth ther readin' of ther story, an that it was the adventure or thread of narrative alone that wud have interested yer.

### The Glories of the Dawn.

MR. EDITOR.—Herewith I send you an extract from an oration of the late Hon. Edward Everett, which was delivered by him some thirty years ago at the dedication, I believe, of an observatory at Albany, N. Y. The oration, published at the time in pamphlet form, is a masterpiece; it is not now in my possession, but I copied at the time, when a student at New Brunswick, this extract, and in as much as the ideas are somewhat in the line of the studies of Collegians, it seems to me appropriate to transmit it to you for insertion in THE ANCHOR. In my opinion it contains one of the most exquisite descriptions of the glories of the dawn, and it cannot fail to give us elevated conceptions of the wonders and glories, which are so often displayed in the celestial concave before the naked eye. No wonder that the Psalmist of old, when contemplating in the nightwatch the glorious scenery of the heavens, exclaimed, "The heavens declare the glory of God; and the firmament sheweth his handy work." Here follows the extract.

D. BROEK.

Much as we are indebted to our observatories for elevating our conceptions of the heavenly bodies, they present, even to the unaided sight, scenes of glory, which words are too feeble to describe. I had occasion a few weeks since, to take the early train from Providence to Boston, and for this purpose rose at two o'clock in the morning.

Everything around was wrapped in darkness and hushed in silence, broken only by what seemed, at that hour, the unearthly clank and rush of the train. It was a mild, serene, midsummer's night, the sky was without a cloud—the winds were whist. The moon, then in her last quarter, had just risen; and the stars shone with a spectral lustre, but little affected by her presence. Jupiter, two hours high, was the herald of the day; the Pleiades, just above the horizon, shed their sweet influence in the East; Lyra sparkled near the zenith; Andromeda veiled her newly discovered glories from the naked eye in the South; the steady pointers, far beneath the pole, looked meekly up from the depths of the North to their Sovereign.

Such was the glorious spectacle, as I entered the train. As we proceeded, the timid approach of twilight became more perceptible. The intense blue of the sky began to soften; the smaller stars, like little children, went first to rest. The sister beams of the Pleiades soon melted together; but the bright constellations of the West and North remained unchanged. Steadily the wondrous transfiguration went on. Hands of angels, hidden from mortal eyes, shifted the scenery of the heavens; the glories of night dissolved into the glories of the dawn. The blue sky now turned more softly gray; the great watch stars shut up their holy eyes; the East began to kindle. Faint streaks of purple soon blushed along the sky; the whole celestial concave was filled with the inflowing tides of the morning light, which came pouring down from above in one great ocean of radiance; till at length, as we reached the Blue Hills, a flash of purple fire blazed out from above the horizon, and turned the dewy tear-drops of flower and leaf into rubies and diamonds. In a few seconds the everlasting gates of the morning were thrown open, and the lord of day, arrayed in glories too severe for the gaze of man, began his state.



I do not wonder at the superstition of the ancient Magians, who in the morning of the world, went up to the hilltops of central Asia, and, ignorant of the true God, adored the most glorious work of his hand. But I am filled with amazement, when I am told, that in this enlightened age, and in the heart of the Christian world, there are persons who can witness this daily manifestation of the power and wisdom of the Creator, and yet say in their hearts: "There is no God."

## COLLEGE NEWS.

Many students visited Grand Rapids last Friday, the 14th.

Two former members of the present Freshman class paid a visit to Hope, and to their classmates.

Thanksgiving-day is coming. The boys are turning their attention to "turkeys." Some more, others less.

Every tongue at Hope has its respective society. A German Club has been added to the present number. Which next?

Politics have taken a rest. No eulogy as yet "decks" the defeat of the Republicans, nor are the "gilded" speeches of the victorious party any longer heard. "All is quiet along the Potomac."

The Ottawa County Teachers' Association met in this city on Friday, Nov. 21. The free entertainment held in the High School the same evening was very well attended and Hope did not fail in its usual representation.

The week of prayer for young men was held at Hope again this year. Half-hour sessions were held every day in the college chapel and the services were closed on Sunday evening by a Union Meeting in the 3rd Ref. Church, where the Rev. Mr. Sammis of Grand Haven addressed the meeting. The collection, of \$10, comes very handy for the Y. M. C. A.

On the night before Hallowe'en, Hope College came in for its share of the strange happenings of the world. To one who had stood on the campus that night and whose eyes had not been heavy with sweet slumber there would have appeared strange apparitions. Stoves and windows seemed to have put on life and legs, and, in the exuberance of glee over their new powers of body, to have gone meandering over the campus. But death overtook them all too soon and they suddenly died in foreign lands before they could return home. Strangest of all, as life entered these lifeless materials it seems to have departed from the building boys and to have returned only on its departure from their ephemeral fellows for they were all unconscious of what was going on below.

"God gives men wisdom as he gives them gold. His treasure house is not the mint but the mine."

The proper plunder of mankind is man.—*Texas Siftings*.

The man with chestnut eyes is a good editor for a comic paper.

## PERSONALS.

Geo. Breidenstein has left Hope College for the present.

J. Westenbrugge, '88, has received a call from Putt-neyville, N. Y.

Henry Luidens, has been appointed notary public at North Holland.

Orange Flanagan, '92, expects to resume his studies at Hope after the holidays.

Wiley Mills, '93, after suffering a short attack of election fever, is again on deck.

"Appie" Klomparends is having fine success as a flour and feed merchant at Muskegon.

Ph. Soulen has been sick last week. As a consolation, he has been appointed as music director of Hope.

Hon. G. J. Diekema, '81, has been re-elected by the Republican party to represent the first district at Lansing.

Henry Hospers, '89, after spending a year of study in the Netherlands, has resumed his studies in Theology at New Brunswick, N. J.

Oren S. Flanagan, '92, will spend the second term in teaching. He has secured a school at Ohio Corners, Hopkins Township, Allegan County.

Rev. Kruidenier, '86, has been compelled to leave his station at Assiout, Egypt, on account of failing health. He is now, however, recovering.

Pearl Godfrey, a graduate of last year's "A" class, gave one of her usually good recitations at the Teacher's Convention, Friday evening, Nov. 7th.

The success of the recent 3rd church social has again demonstrated that, with "Floris and Johnie" at the wheel, all socials must work charmingly.

David De Vries, a former member of the class of '92 was recently married to Miss Alice Subbus at Grand Rapids. THE ANCHOR extends its congratulations.

Prof. J. E. Matzke, Ph. D., '82, until recently at Brunswick, Me., has been appointed to the chair of Romance Languages, at Indiana University, Bloomington, Ind.

Herman Van der Ploeg, '92, has been engaged as a special agent for the Independent. All who wish special rates for this excellent periodical will do well to consult him.

Herbert Keppel, '89, spent a few days before Nov. 4 among his many friends at Holland and Zeeland. Before his return to Washington, Mr. Keppel was notified of his appointment to a permanent position in the Pension Bureau. Our congratulations, Kep.!

"A good name, like a good will, is gotten by many actions, and is lost by one."

## EDUCATIONALE

### News and Notes.

Univ. of Mich. has 30 secret societies.

Paris spends ten millions of dollars a year on public education.

Students of the State Normal now have a prosperous athletic club.

The first gymnasium or college for women in Rome is to be opened the first of April, 1891.

In a village of eastern Prussia is a teacher 68 years old, who has taught the same school since 1841.—Ex.

The Michigan mining school, located at Houghton, Houghton county, has an attendance of 49 students. The faculty numbers five.

Saxony, in Germany, pays \$2.28 per capita of the population for school purposes, while wealthy France pays only \$1.34 for its educational institutions.

Senator McMillan is to give the Presbyterians a building for the State University students. It will be completed by next September and will seat 600 persons.

The National Home Reading Union is the name of a newly organized society in Great Britain and which is modeled after the American Chautauqua Literary and Scientific Circle.

Says the Moderator:—There are five girls to one boy at the State Normal, and five boys to one girl at the University. No wonder there is a demand for an electric railway to Ann Arbor.

The Michigan State Board of Health has ordered the exclusion from all public schools, colleges, and institutions of learning, of all persons suffering from consumption. They are not permitted to re-enter until the cough shall have ceased.

Over 6,000,000 pieces of mail matter are annually sent to the Dead Letter Office, and this largely by reason of incorrect, illegibly, or deficient addresses. School training, if practicable, ought to remedy this and by proper attention it can be done.—Ex.

The latest public library statistics, gathered by General Eaton in 1884-85, then the Commissioner of Education, show the aggregate number of volumes in the 5,338 libraries of the U. S. to be 20,622,076, an average of nearly 4,000 volumes to each library.

Several years ago R. G. Peters, a wealthy lumber and salt dealer of Manistee, Mich., gave \$50,000 each to Oberlin college, Olivet college, and the Congregational Seminary at Chicago. It now appears that these gifts were simply notes drawing interest, and Mr. Peters having recently failed and not paid the notes, these institutions are left in some perplexity.

Education must rouse the mind, or it is useless. Forced by necessity we learn facts which we would have forgotten in a few days if they had been told to us in the class room.

### Other Colleges.

190 college papers are published in the United States.

Mr. Andrew Carnegie has spent \$1,500,000 in founding libraries.

Harvard's oldest living graduate is George Bancroft, the historian.

4,000 young men in American colleges are preparing for the ministry.

A cornet band and an orchestra furnish music at Dartmouth College.

Agricultural College closed November 14 for its long winter vacation.

The Mohamedon College at Cairo, Egypt, is 1,800 years older than Oxford.

Monarchy is upheld at the expense of education in Russia. She is closing her colleges.

The age at which students may enter Harvard has been reduced from nineteen to seventeen years.

Of the national colleges founded in the last 20 years, three fourths are south of Mason & Dixon's line.

Olivet College opened the year with 106 new students. The old chapel is too small to contain all.

10,499 persons have received degrees from the University of Michigan in the 50 years of its existence.

In a row at Ann Arbor, a student was clubbed to death by a militia man. Several soldiers were arrested.

Ten acres of land, at a cost of \$3,000, have been purchased by the University regents for athletic grounds.

During the college year 1889-'90, 162,987 volumes have been added to the libraries of the colleges of the United States.

Pres. Wilcox of Kalamazoo College offers his resignation. He thinks it will be for the good of the college, and we think so too.—*The Moderator*.

Seven exploring expeditions have gone out from Princeton since 1876 to the western part of the United States, in the interest of the natural sciences.

At Princeton, special students may not take part in athletic sports until they have been in the college one year. The blow is struck at those who attend simply for athletics.

### Progressive Knowledge.

Some one says: At ten years of age a boy thinks his father knows a great deal, at fifteen he knows as much as his father, at twenty he knows twice as much, at thirty he is willing to take his advice, at forty he begins to think his father knows something, after all, at fifty he begins to seek his advice, and at sixty—after his father is dead—he thinks he was the smartest man that ever lived.

Don't use power to show it; but show power by using it.



## Our Public Schools.

[BY HON. C. VAN LOO, IN RESPONSE TO ABOVE TOAST.]

\* \* \* They are the schools of the common people. The editor of a leading British Magazine said that, in twenty-five years of observation he had never known a mere farm-laborer in England to rise above his class. In the Old World the belief is almost universal that mankind are born into permanent classes and that they must live, work and die in the fixed class or condition in which they were born. But here we believe in the doctrine of the equality of all, and our common school illustrates, inculcates and practically applies the doctrine. \* \* \*

To inculcate the real equality of all before the law, the brotherhood of man, the falsity of all artificial differences and distinctions, which result from circumstances and not from innate qualities, this is the glorious privilege of our common schools. \* \* \*

O, it cannot but stir the heart of any true man or woman with the most lively feelings of pride and satisfaction to see our children sitting together on the same seat, standing side by side in the same class, playing together on the same playground all unconscious of the artificial distinctions or unnatural condition society has created.

Our children are thus taught to pity those whose home life is full of neglect and hardships. Into their young lives the daily associations and attentions, and experiences of the school room and playground are injected as a bright, healthful, living oasis that gives new life to the child of penury or sorrow and sends a daily thrill of gladness through the young heart, that helps to forget its unlovely circumstances and to bear the troubles and hardships of ill-favored conditions.

\* \* \* I believe in the Public School because of its results. It has taken the child of the unlettered foreigner and put him at the helm of state, in legislative hall, in collegiate chair and in the pulpit. It has given a citizenship to Michigan, notwithstanding its 400,000 people of foreign birth with their offspring, with less than 3 per cent of illiteracy, surpassed by no other community on the broad earth, except Dakota. The American spelling book made a Lincoln and a Garfield and is the glory of America.

I believe in them, further, because they are the schools of a christian people. They are christian schools,—the schools of a nation conceived in efforts to escape persecution for conscience's sake, and to establish the right of free thought and free speech, brought forth in prayer and dedicated to God, its very swaddling cloths perfumed with the fervency of pious devotion, it can never be otherwise than christian in the spirit of all its institutions. The highest character of every faculty of man is developed only when directed by a real christian spirit and sympathy. And this spirit and sympathy should be instilled and fed in our Public Schools. \* \* \*

The best product of our families are the teachers of our children. These teachers are largely females, especially in the primary grades. The schoolmaster with his birch rod has had his day, and the women of the land are coming to their own and are taking up the work for which God intended them. They are naturally the teachers of the young, and being more sym-

pathetic and generally more religious than men, the christian character of our schools will not suffer at their hands. They will stand by the good, old Bible and maintain its rights and place in our public schools when men might trim and compromise for the sake of peace.

I believe in our public schools further because though christian, they are unsectarian. They belong to no party or sect, and constantly tend to a broader christianity. Having walked hand in hand to the same school, together repeated that sweet Psalm, "The Lord is my shepherd, I shall not want", and reverently bowed the head while in unison the "Our Father", laid on the lips by the blessed Son, was uttered and rose heavenward from infant lips, they will be apt to reach hands over sectarian walls, in after-life, and gladly acknowledge a christianity, though not of our Church or Creed. I have also stated that I felt deep concern for our public schools, and I think this concern is shared by every true man and woman that understands the situation. \* \* \*

The influx of foreign elements seems, of late years, to have become greater than the Nation's capacity of absorption and assimilation. The imperfect distribution of these elements, their tendency to localize, and consequent retention of national distinctions and prejudices, make them dangerous, and have now led them into open attack upon our school system. The hour is not only coming, but is *now fully come*, when it becomes every true patriot to stand guard for his country, and defend its common schools. Impious hands are laid upon them and the Americanism of our schools on the one hand, and their integrity and unsectarian character upon the other is not only threatened, but attacked. This involves their very existence, for it would destroy their nature.

While it may be part of a finished education to speak other than the English language, yet we must insist, that, this being an English speaking people, the instruction in its schools *shall* be in the language of the Constitution, of the Declaration of Independence, of the prayer made at the opening of the Continental Congress, of the heroic philippic of Patrick Henry and in that of its grandest masterpiece, Lincoln's Gettysburg Address. That is the language of the two nations that have given birth and character to the best civilization the world has seen, and that is destined to be the language of the world. \* \* \*

A greater and more subtle danger lies in the direction of complete secularization of our schools on the one hand and efforts to make them sectarian on the other. And strange though it may seem, yet it is a fact that these two extremes join hands in their attack upon our schools. The infidel and catholic unite their forces in insisting that the Bible must be banished from the schools, and succeeding, the catholic then denounces them as godless, and demands sectarian, that is catholic instruction. \* \* \*

Lincoln believed in a "government of the people, by the people and for the people", the Romish Hierarchy insists that it should be of the Pope, by the Pope and for the Pope. That Hierarchy is not democratic, it is not republican; it claims the divine right of one man to universal dominion and power, temporal and spiritual. It is against free thought, free schools, free

government, and the right of private judgment. The greatest obstacle in its way is our common school and it hates that school uncompromisingly. When German infidels and catholics had gained control of the school board in Cincinnati, they immediately proceeded to banish the Bible. When catholics gained control of the schools of Boston, they proscribed a Text-book on History, because it contained the truth as to Indulgences and the horrors of the Inquisition. \* \* \*

An attack of a Church upon our Common Schools or the system of free government must be met as we meet the attack of socialists and anarchists. \* \* \*

Out with any spirit and any system that would set our face toward the setting sun, toward the dark ages, toward ignorance, superstition and slavery of mind or body. Let us eschew the system that curses Ireland with 65 per cent of illiteracy, Spain and France with 70 per cent, Italy with 80 and South America with 85 per cent; and which in our own country, in North Carolina, produces 317 out of every 1,000 white natives above the age of 10 years who cannot read. Let us defend and guard well the system that gives but 3 per cent of illiteracy in Michigan and less than 2 in Dakota.

In the language of John Adams, let it be settled that "the whole people take upon themselves the education of the whole people", and let us hold to the doctrine expressed by Mr. Bristol, "*millions* for the common schools, but not one cent for sectarian substitutes." Let the star of *Empire go Westward* far as it may, but in the matter of education let us *eastward* face the rising sun and follow it to its noonday splendor. Let the beams of that sun, as they are reflected from the burnished shields of those who do battle for our common school, strike blind and confuse its enemies.

The issue has been joined and we welcome the impending struggle, full of faith in the stability and permanence of our institutions. It is time for us to insist, with emphasis measured by the pressing need, that our Public Schools shall provide the training absolutely necessary to good citizenship and the maintenance in our courts of justice, of the rights of property, and character, and life.

To all this our love of liberty constrains; all this self-preservation dictates; to all this, the memory of a bloody and heroic past adjures!

## Pronunciation Exercise.

A Danish colporter, an Italian confidant of the king and a Hindoo conjurer went exploring, all crowding into a certain connoisseur's coupe. Along the route they saw a convivial contrabandist, a courier leading a cortege, and a convalescent lying on the bank of a creek gazing into the crystalline waters, where a cyclopean crocodile was slaking his unsatiable thirst. He perhaps was an imbecile, for though it was impolitic to inveigh the imposter, the ignoramus maltreated it with a ladle, a piece of lava, and a gnarled stick from a knarled oak. The party proceeded. A mangled, mangy dog came from a kraal of a nabob and began to bark. The colporter threw a pomegranate at the bestial carcass. The dog ran away. The colporter said that a precedent event had established a pre-

cedent; for he knew, by precedence, that dogs could be frightened by a projectile. At this point the Italian feigned sickness and a dose of quinine was administered. The way became rugged, and the weariness was allayed with pleasant raillery, or in discussing various themes, such as: The Slough of Despond; the vignette of a Rabbi, and an Indian sagem; the vagaries of the Zealots; the incomparable enigma of the pleasure of yacting, with all its ennui; and of how a diplomatist should show his diplomacy and accurate knowledge of diplomatics. At last a draughtsman met them, their donkey stopped with a dolorous moan, and their journey was at an end.

## Education in the United States.

*Harper's Weekly*, in offering some comments upon President Stanley Hall's report on European systems of education, says: In this country twenty-one states have no compulsory law, and where there is such a law it is seldom enforced. In New York Superintendent Draper has forcibly urged its enforcement; but it is the master's ferule, not the law, that the New York truant fears. When the law is feared, the schooling will be very much more general and efficient. But so long as the schools do not furnish adequate accommodation for the children, a compulsory law is absurd. Again, in Germany illiteracy is practically extinguished. In the United States, ten years ago, at the last census, 11 per cent of the entire adult population could not read or write, and this was true of nearly one-fourth of the voters in the Southern States, and the percentage had increased in the decade since 1870. The efficiency of any system of education depends upon the teachers. In 1886 only nine of our states reported upon the training of teachers, and in these states only one teacher in seventeen was a normal-school graduate—that is, especially trained for teaching—and one-fourth of all our teachers leave the schools every year. In Germany, on the other hand, every teacher, even to the lowest grades, must have had three and sometimes four years' professional normal training, and at least one or two years of trial or practice. Again, the text-books are prepared by central authority, and the result, even with all disadvantages, is very happy, bringing all the schools to a common standard of excellence and proficiency.

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## The Pony.

Among the iron-clad laws laid down at Queen's College in New Brunswick a hundred years ago was one to the effect that "no student shall be permitted to keep or use a horse". We greatly doubt if this equine interdiction is enforced at Rutgers to-day, or that the "horse" in the modern and technical significance of the term is not suffered to browse undisturbed on nearly every college campus. The use of the pony, meaning thereby the classical translation, leaving out of the discussion the "crib", the "skin", and all other forms of intellectual crutches, is of comparatively recent growth. Fifty years ago it had no existence. Twenty years ago its use was extremely rare. Ten years ago, while far from uncommon, the use of the pony was surreptitious and was accompanied by a stigma of dishonesty which few students would openly carry. Now its assistance is so freely summoned that even the literary monthly of so classical, so conservative and high-minded a college as Hamilton editorially says: "It is to-day almost impossible to find in college a man who does not openly use and favor the use of ponies under the present system"—the "present system" being, it is claimed, one of grinding overwork caused by the growing exactions of the instructors and the increasing rigor of the curriculum, "which is feeling far too much the disintegrating influence of the universities".

If, as we fear, in other colleges than Hamilton the growing tendency is toward the open and unrestrained use of the translation, it is not to be regretted that the required course in ancient languages is being

shortened and the modern languages and scientific studies substituted, for the time spent in translating Greek and Latin authors by the intemperate use of a translation is worse than wasted. There may be, theoretically there is, a proper and legitimate method of using a translation, but such a use requires a measure of self-restraint seldom found in youths of 18 or 20. The temptation to save work and time is too strong, and the student who begins by using a Bohn or Harper to "polish off his translation" comes almost inevitably to riding remorselessly through the lesson without lexicon or grammar. Taken at first as an exhilarating stimulant, it becomes at length a degrading necessity, benumbing both the intellectual faculties and the moral perceptions.

*"Crescit indulgens sibi dirus hydrops,  
Nec sitim pellit nisi causa morbi  
Fugit venis et aquosus albo  
Corpore languor."*

The use of the pony is one of the most insidious foes to classical scholarship and manly independent effort. Translations lead directly downward to the use of "cribs" and other forms of adventitious aids. *Facilis est descensus Avernus*. The evil can be done away with by the combined efforts of faculty and students. Let the faculty abolish the marking system, and with it the inordinate competition which makes rank, not scholarship, the be-all and end-all of a college course. Let the students cultivate the spirit of manliness and independence which scorns any form of intellectual dishonesty, and aim at attainment rather than a show of attainment; knowledge, rather than marks. — *Midland Express*.

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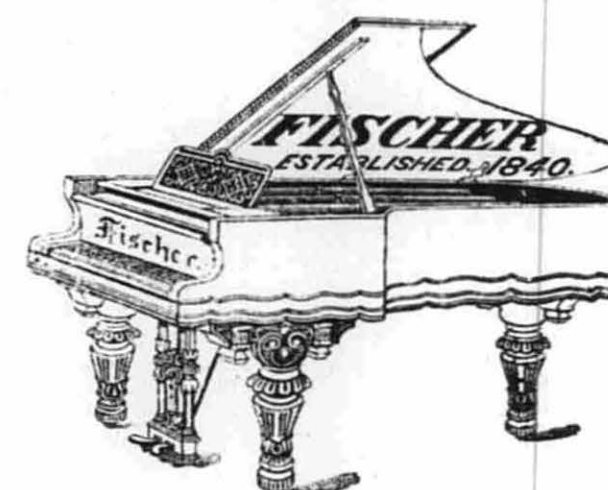
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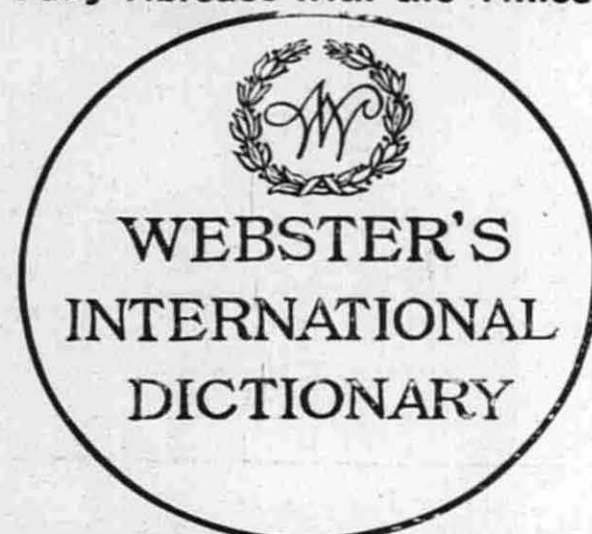
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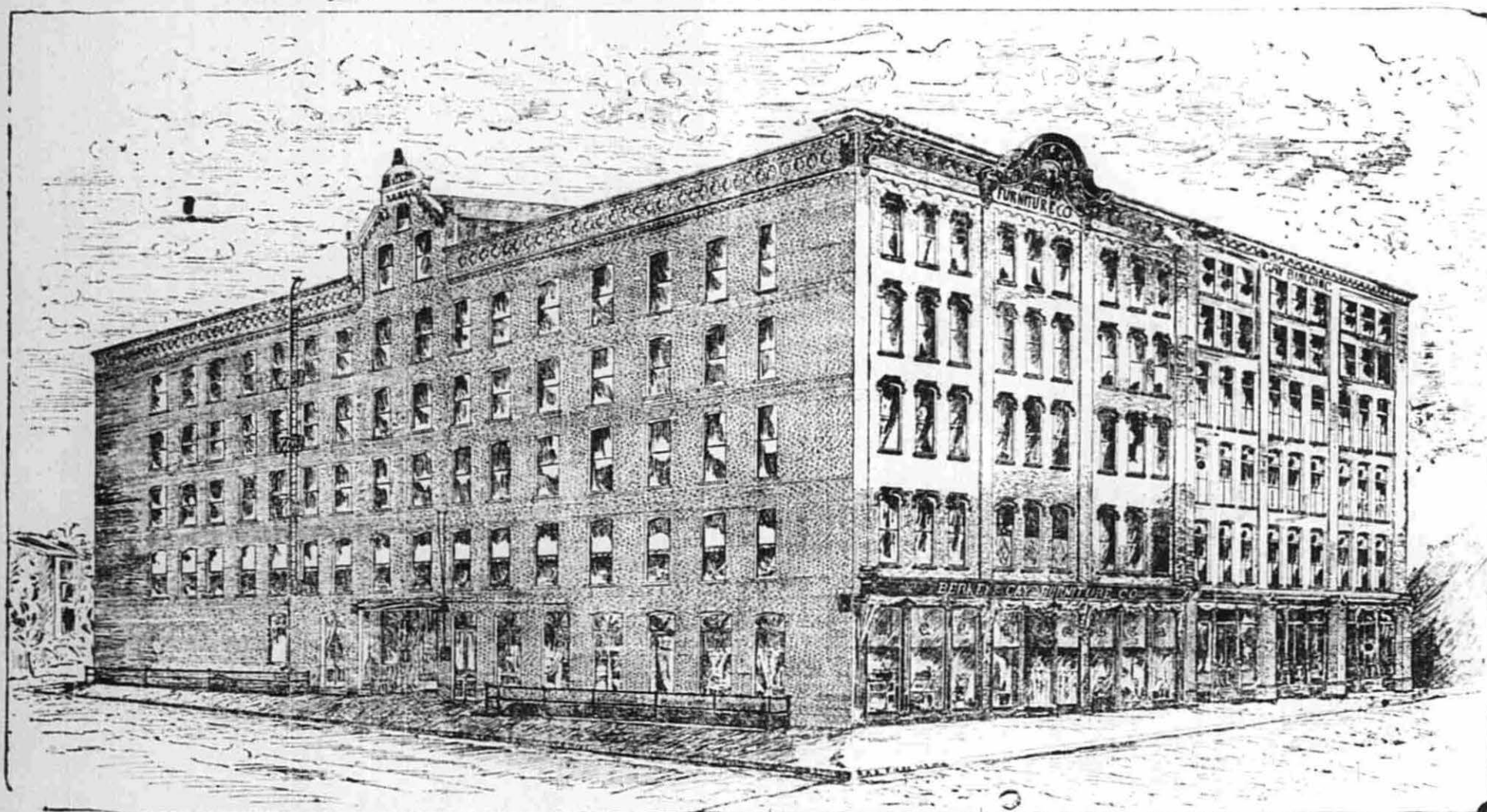
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I introduce myself to the people and take pleasure in offering a fine line of the

**Roger Bros. celebrated 1847 Knives and Forks,**

during the Holidays at the following extremely low prices :

One-half doz. Knives,.....	\$1.75.	One-half doz. Table Spoons,.....	\$2.25
One-half doz. Forks,.....	1.75.	One-half doz. Tea Spoons,.....	1.20

Seven Jeweled Elgin Movement Silverine Case, \$ 6.

*Such prices as these have never been heard of before in the city of Holland. If the above goods are not exactly as represented you may have your money refunded. We are looking expectantly at you and are requesting the favor of your patronage. Come and try us!*

*Yours respectfully,*

**L. P. HUSEN.**